

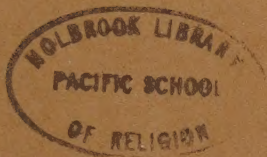
VOL. LX

JANUARY

No. 1

1906

# The American Missionary



"Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let it go,  
Ring out the false, ring in the true.  
Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.  
Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

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The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1906.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

## WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions, are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for a school building at Santurce. It is necessary to successful work.



THE

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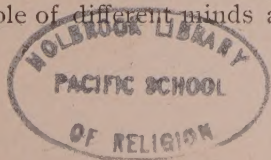
JANUARY, 1906.

No. 1.

**The New Year.** The Old Year has gone with its hopes and the New Year is here with its promises. What it has in store for us none can know. The year that is numbered last among the many has been one of general prosperity in our land. All sections have had reason to be glad and to be grateful to God. With this general experience there have been our personal joys and sorrows incident to all the years. Bright days and dark days make up the personal record.

As a missionary society we have been prospered, but not enough. We have a work laid upon us which fills our hearts with thanksgiving and sympathy and our heads with anxiety. We have gained somewhat upon the debtor side of our finances, and are gaining little by little but not enough. We hope that the year before us will be one of great faith and benevolence and that good people will invest more of themselves and of their contributions than in the past few years, and that they may be rich in the blessings of those who scatter and yet increase.

The noble devotions of those who are engaged in our work in the spirit of the Master for the ignorant and the sinful, educating youth who have their lives all before them to live in the love of Christ and their fellowmen, are our appeal to Christians who are praying for the coming kingdom of our Lord. The ultimate reason for our schools and colleges is not the education which will make young people merely wiser for this world, however important this may be. We have no such schools. While we are planting seeds of knowledge, our true charter is for that which the public schools do not teach. Our charter is in the word "Christian." We do not ask for teachers who do not reveal or represent Christ. We do not ask for churches which cannot do this. We do not solicit funds for schools where education fails in this. It gladdens our hearts to observe year by year what power resides in this genuine consecration of our teachers to meet happily difficulties which arise in real Christian service; how it makes for the spirit of harmony where people of different minds and temperaments



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are working together, how it makes for patience in duties which call for patience and in which the time factor must always be regarded. We send our New Year's greetings to our teachers with remembrances of their faith and fidelity.

Not less do we remember the pastors of churches which look to the Association for guidance and help. Many meet many discouragements. The "Congregational way" asks for intelligence, individuality, the sense of personal responsibility, and consistency, which are not too common. It means much, therefore, for pastors to build up such churches and to quicken them toward self-support, training them not only to care for themselves but to do something that others than themselves may be ministered unto. We salute these fellow-workers also, in the hope that they, taking the good seed of the Kingdom and sowing it early and late in their fields, may find this New Year very fruitful in the gospel.

We wish all our readers a Happy New Year.

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"Yesterday now is a part of forever,  
Bound up in a sheaf, which God holds tight;  
With glad days, and sad days, and bad days which never  
Shall visit us more with their bloom and their blight,  
Their fulness of sunshine or sorrowful night.  
Let them go, since we cannot relieve them,  
Cannot undo and cannot atone;  
God in His mercy receive, forgive them;  
Only the new days are our own.  
To-day is ours, and to-day alone."

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WE CALL special attention to the Renewal and Subscription Blank which accompanies this January number of THE AMERICAN MISSIONARY. We hope to receive renewals on the part of all those who receive the MISSIONARY and shall endeavor to make adequate return for every subscription. We solicit the co-operation of pastors to secure the missionary intelligence in this great department of the Christian work of the church. The price of the magazine is not a large matter to most of those who receive it, and for this reason it is likely to be overlooked, but the many littles mean a great deal in the American Missionary Association treasury.

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WE TRUST that those who have arranged for their contributions to missionary causes for the coming year have not forgotten that we are at work among eight races under our flag. We would save our country that we may help save the world.



**A Cheerful Note from the  
Congregational Church  
in Charleston.**

It is a five dollar note. The letter reads thus: "Our Ladies' Missionary Society desiring to make some one happy before Christmas, decided to send five dollars for the American Missionary Association work.

As a people we appreciate the thousands of blessings that have come to us through this society, and, although we can do but little, we gladly send you this for the great work, and our prayers along with it."

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**Garrison's Centenary.** The centenary of the birth of William Lloyd Garrison was very generally observed on Sunday, December 10th, by the Negro people of the country and by many others who admired his fidelity to his convictions and his courage in propagating them. His loyalty to his ideals of righteousness made him a great power against the sin of slavery in his day.

We cannot, however, fail to notice in the early history of the American Missionary Association the distinct difference in tone with equal conscientiousness of protest against slavery which characterized the Association during those fiery days of resistance to slavery and its aggressions. The Association and its constituents were quite as persistent against the wrongs of slavery as was Garrison himself. Said Garrison, "I will be as harsh as truth and as uncompromising as justice." Those who were contending against slavery through the American Missionary Association, were not less earnest, nor less determined, but they did not shriek, neither were they "harsh." Samuel Crothers, in the "Pardoner's Wallet," has this sentence: "Righteousness at first is crude, harsh and bitter, but give it time and sunshine and it will grow sweet and mellow."

We believe that the Association was right at that time both in its contention and methods, as it is to-day in its purpose and spirit. We do not believe that bitterness and harshness on the part of the Negro or his friends will help his cause an iota, but will, on the contrary, hinder it.

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**The President in the South.** "*The Voice of the Negro*" for December gives the impressions made upon thoughtful colored men by the President's visit in the South. It cannot understand why or how he could praise the South for standing "loyally to her traditions" when this had been the cause of so much sorrow to the nation. It quotes a section of the Constitution which

declares, "The rights of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color or previous condition of servitude," which section has been openly violated by Virginia, North Carolina, Alabama, Louisiana, South Carolina and Mississippi. It thanks the President for his brave words on lynching spoken in Arkansas, but greatly regrets that he neglected the sacred opportunity of giving an honest and plain warning on the subject of disfranchisement, than which no greater problem faces Democratic government in this land to-day.

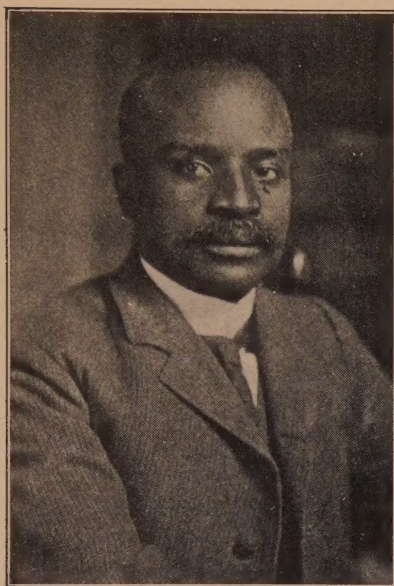
We quote this to suggest the unwisdom of those who are disposed to fight their friends. The President has demonstrated his friendliness toward the colored people in many ways. He has not changed his views since Dr. Washington was his guest, nor since he stood by Dr. Crum and the "Open Door of Hope" until the end. He has shown that he is the President of the whole people regardless of race prejudice or opposition. He is not ignorant of the conditions which afflict the South, but he does not work miracles. He knows that if all who love righteousness and hate iniquity will hold firm their faith in God and work together, South and North, for the day of righteous laws and righteous administration of them, this will come, and is not likely to be hastened by bitter clamor or by distrust and discouragement of those who are the true friends of the "rights of man" in every race.

The President's tour in the South was for a purpose. This he accomplished. Nothing was to be gained by turning his visit into a crusade, and nothing is to be gained by criticism of him because he had too much good sense to do it. The day of the Lord and the day of Man is coming. We can hasten the good time by proving readiness for it. Good Christian schools where youth are trained in righteousness, good churches with pure Christian living, good homes with Christian parents, good, honest industry, these will hasten the day. Nothing can prevent such people from being citizens and being so recognized. If Christian methods and Christian spirit cannot bring this to pass nothing less can. Meanwhile, those who stir up race hostility are not true friends to either race.

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"*The Christian Advocate*," published at Nashville, Tenn., in its comment upon the President's visit in the South says: "His counsel to the Negro students was on a very high plane, and his language in their encouragement could not in any way be twisted into a suggestion of *improper ambitions*." (Italics ours.)





KELLY MILLER, A.M.,  
PROFESSOR OF MATHEMATICS IN HOWARD UNIVERSITY,  
WRITER, SCHOLAR, THINKER.

### THE AFRO-AMERICAN PLEA.

BY KELLY MILLER.

O Thou who heard the wailful plea  
Of our forebears on bended knee,  
And broke their bonds and set them free ;  
    To Thee we pray,  
    To Thee we pray.

In broken word and wailing tone,  
In deep, unutterable groan,  
They made their tribulations known.  
    Hear us, we pray,  
    Hear us, we pray.

In this dark day of sore distress,  
In deepest gloom of wilderness,  
When threat'ning ills so hardly press ;  
    Help us this day,  
    Help us this day.

If scorn and race disdain would seek  
Its vial of wrath to venge and wreak  
Upon this lowly folk and meek,  
    Spare us, we pray,  
    Spare us, we pray.

No people yet have fallen prey,  
Who love Thy Law, walk in the way,  
When all the world could look and say :  
    " Behold, they pray,  
    Behold, they pray."

But when we stray from Thy command,  
And feel Thy sore-afflicting hand,  
We humbly bow ; we understand,  
    We must obey,  
    We must obey.

If some Thy saving help deny,  
With wild, inane, distracted cry,  
Like Job's wild wife, would curse and die,  
    Forgive, we pray,  
    Forgive, we pray.

Thy righteous Law is all our trust,  
Who builds on else but builds on dust ;  
The Mighty should, the Lowly must  
    Rely alway,  
    Rely alway.

—From "Voice of the Negro."

**WILLIAM LLOYD GARRISON.**

BY AMORY H. BRADFORD.

[From an Address given at Williams College.]

The widespread celebration of the one hundredth anniversary of the birth of William Lloyd Garrison is an encouraging sign. It shows that all the men who have deserved well of our nation are not forgotten, and that the champions of unpopular causes do not always pass into oblivion when their work is done. No man who has dwelt in our country was ever more maligned and vilified while he lived; and few have been more generously remembered when the value of their work was known.

It is difficult for us to appreciate the task which Garrison undertook. The opposition to Abolition was violent, persistent and well-nigh universal. The Abolitionist lost caste in every part of the nation. He was liable not only to be vilified but physically attacked. Neither his fame nor his person was safe. These conditions have passed; and we can now speak of the heroes of the crusade in behalf of human brotherhood without danger of exciting animosity.

The leaders in the anti-slavery movement are most of them forgotten except by the student of those times of storm and stress. In the list were Wendell Phillips and Benjamin Lundy, Arthur Tappan and Beriah Green, John G. Whittier and Lucretia Mott, George B. Cheever and Henry Ward Beecher, Abbey Kelley and Harriet Beecher Stowe, John Quincy Adams and Charles Sumner; but among them all the man whose one hundredth anniversary is celebrated to-day was unquestionably pre-eminent.

William Lloyd Garrison was born on the tenth day of December, 1805, in Newburyport, Mass. Though he came to be a master in the use of forcible and perspicuous English he had only the simplest intellectual training. When but only fifteen years he was apprenticed as a printer. He was the son of a sailor with some literary gifts, and of a mother of whom little is recorded in his biography. When a mere boy he began the publication of *The Liberator* which he continued to publish for thirty-five years. Of that paper he said that he commenced to edit it without a cent of capital, and when slavery was abolished, and its mission ended, he was able to say that he had never realized a cent from the publication. It was, probably, the most influential newspaper ever published in America. He had the support of a few friends, and was much of the time both its editor and printer.

That paper was the most efficient single force working for Abolition. It was prosecuted in every one of the states south of Mason and Dixon's Line; and the Georgia Legislature went so far as to offer



a reward of \$5,000 for the delivery of its editor "dead or alive." That offer the state never withdrew.

Garrison continued his crusade until the election of Lincoln, when it was no longer needed. Then he set himself to work to prepare the people for the new day of emancipation which so swiftly approached. The details of his life constitute a large part of the history of our nation—when it was fighting the battles of liberty and brotherhood. To the record of those times I must refer those who wish to know the full story of that heroic and consecrated servant of humanity. I shall here state only a few of his characteristics.

He was a man with an intense passion for righteousness. He knew no middle ground between right and wrong. When he was persuaded as to what was right he was tireless and dauntless until he had discharged his duty. And he believed that the right could always be achieved by moral means. Consequently he never favored an appeal to force in any cause however sacred. At that point he parted company with John Brown and Elijah P. Lovejoy. Garrison believed that slavery was the sum of all villainies, and he fought it at all hazards until the victory was won; but he would never resort to force.

He was a man of unconquerable courage. He was mobbed again and again. In his own city of Boston he was led through the streets with a rope around his waist and, finally, lodged in jail as the only way by which his life could be protected. He said once in his forcible way: "The truth that we utter is impalpable, yet real; it cannot be thrust down by brute force, nor pierced by a dagger, nor bribed with gold, nor overcome by the application of a coat of tar and feathers." And what he wrote with his pen he proved with his actions. He could be beaten, imprisoned, threatened with death but he would never swerve from duty.

He was a man of boundless faith—faith akin to that of the Hebrew prophets. Indeed he seemed like a modern Isaiah. Because he believed in God and the moral order he never doubted but that victory would come in the end. He has been denounced as an infidel, and he was an infidel in the eyes of those who were ready to crucify their Master in the persons of the poor and oppressed.

But Garrison believed in God, in Jesus Christ, in the Kingdom of God, in prayer, in sin and salvation, and he studied the Bible more than any other book. He believed that behind all truth were forces like those which hold the stars together, and that righteousness could not be defeated.

To Garrison was given the rare privilege of beholding the victory of the principles for which he contended. His battle was for human

brotherhood. He believed that in God's sight all men were equally sacred, and for the triumph of that doctrine he hesitated at no labor and no sacrifice. Wonderful were the transformations which he witnessed! He who was led through the streets of Boston by a mob lived to be recognized as perhaps the chief citizen of that city. He for whom the state of Georgia offered \$5,000, dead or alive, was one of the guests invited by President Lincoln to assist in raising the flag on Fort Sumter when the war was ended and the slave was free. He who was regarded as the embodiment of fanaticism lived to receive the freedom of the city of Manchester, England, and to be welcomed to its hospitality by John Bright, John Stuart Mill, and Goldwin Smith, as one of the noblest and most illustrious of men.

He was harsh in many of his utterances, but smooth speeches are not for war; he believed in revolution, rather than in evolution, but it was in peaceable revolution such as always helps and seldom hinders evolution. He was violent in denunciation of wrong, but he was seldom unjust or ungenerous when speaking of his fellowmen. He did not hesitate to say that if he had been born where slavery was justified he might have been its defender. He waged war in behalf of principles, never against men.

A hundred years have come and gone since he lifted his voice in behalf of the freedom of the slave. The sounds of the strife have nearly ceased to echo in the distance. Other battles remain, but the one in which he was the chief figure ended long ago in glorious victory. Slavery is abolished. The colored people have schools and colleges and a measure of their rights. They will yet have them in all this land and in every land.

The name of the once hated but now revered editor of Boston, who in his own time was without honor, will live in history with the names of Wilberforce and Buxton, of Whittier and Phillips, with the name of the Czar who emancipated the serfs in Russia, and of Lincoln who freed the slaves in America.

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My good friend would not tell the name of the place where it occurred, "For if I did," said he, "you would know all about it, since it was within a dozen miles of Boston. I would rather you would not know, but the facts are these."

The church had had a good missionary pastor who always observed the monthly concerts, and built them up wonderfully, telling of the progress of the Kingdom. The members all liked it, and turned out nobly. But that pastor was a growing man. Other churches got



eyes upon him, and drew him away. After waiting a while they got another man. He was a good enough preacher, but he took no particular interest in missions, and was not much for having monthly concerts. The night devoted to that work was turned into an ordinary prayer and confession meeting. Several months passed away, and nothing was heard from the mission fields. The members did not like it. They reminded the pastor that such and such a night had always been monthly concert night. But he would not take the hint, and kept up his own style of doing things. It was plain he did not mean to have missionary concerts.

Well, several of them put their heads together, and decided they would have a concert whether or no. So, as usual, some one said: "Pastor, to-night is the regular monthly concert night." They hoped he would propose something, but not he; he was not to be done out of it in that way; but as usual with him also, he read a portion of Scripture. It was all about home and self. When he got through, he said: "Brethren, the time is in your hands; I hope you will improve it, and not allow any long pauses."

And long pauses there were none, nor short pauses either, for that matter. Immediately some sister called out, "Let us sing 'The Morning Light is Breaking.'" "Tunk, tunk," went the piano with astounding promptness, as if the young lady had the page open at the right place to begin with. And off they went, the whole crowd of them. They sang with gusto. The pastor gave a little start, but nothing more, and joined in with the rest. Then up jumped a brother, and pulling a missionary magazine out of his pocket, said, "I have been much interested in an account of a wonderful awakening on the Congo," and he read about a column. Then an old deacon said, "Let us pray"; and how he did pray for the Congo and for all the missions! As soon as he got through, how they did sing, every man, woman and child! By this time the pastor's eyes were darting about from one side of the room to the other. Then another man read an extract from the mission field out of some newspaper; then another prayer for missions.

The next month it was the same way. The pastor was reminded beforehand, but he seemed a bit gritty. Again he took a non-missionary subject, but again the old missionary hymns were sung, and again the missionary papers were quoted from, and again they prayed for missions.

The third month the pastor himself in giving out the notice said, "The regular monthly concert for foreign missions will be held this evening at the usual hour."—*Dr. Ashmore, in the Baptist Missionary Magazine.*

One of our veterans, a woman of wide observation and keen spiritual vision, says:

**A Missionary's View of "Specials."** "In regard to individualism, or specialties, so prominent a factor in modern giving, most missionaries whom I have met seem to think it the only method to secure the funds necessary for the work, and so they do not look at the question wholly on its merits. I do not myself quite agree with that view. I certainly feel very strongly that it ought not so to be. The greatest objection to the method is that it narrows the outlook and the sympathies. A broad, far-away outlook is as good for the spiritual eye, watching the progress of God's kingdom, as it is said to be for the natural eye. Concentration of effort and prayer is good no doubt, but it is also good to lift up our eyes to fields other than our own. If we cannot put in there a sickle with our own hands we may give the money required for another worker, and give it freely without insisting that we have his or her picture every time, or a picture of the surroundings peculiar to each case."—*Life and Light*.

**The Negro :  
The Southerner's Problem.  
Thomas Nelson Page.**

In the late Federation Conference, Bishop Fowler wittily said he was like the Dutch Judge who stopped a lawyer on "the other side" by saying, "Ven you present both sides you confuse me." We have had some sympathy with this experience in reading the "Southerner's Problem," by Page. There is so much both of praise and dispraise, of the desire to tell the truth and inability to free himself from the experiences of early education and environment, all told with the pen of a racy writer, that one is quite as much drawn to the author's personality as to his opinions, many of which seem to present both sides in such contradictory form as to be "confusing." The pictures of slavery are those which were seen by a lad where kindness and consideration were the rule of the plantation, where involuntary servitude was at its very best. Fortunate, indeed, were the bondmen and bondwomen who had such masters.

As to slavery and its relation in general we find it quite at variance with the careful and well-fortified relation of Rhodes in his recent history. No one could be more kindly disposed than the author to worthy Negro people as inferiors; and he is quite confident of the inherent inferiority of the race. What has been achieved he regards as exceptional, but inferiority is the rule, is to be expected, and whites and blacks should govern themselves accordingly. We believe that his estimate of colored women is outrageously unjust. Nevertheless,



we find Mr. Page often agreeing with us. For example, "It has long appeared to the writer that the necessity of the Negroes is to learn to distinguish between Negroes and Negroes, between the law-abiding and self-respecting Negro and the law-breaker and blackguard; between the honest man and the thief; the decent man and the dive frequenter; the good citizen and the tough—in other words to create for themselves some standard of virtue and right living for both men and women, according to which they shall be classified." This is the ground upon which the A. M. A. has always stood. It has taught this doctrine, preached it and practiced it. It is sound. The stratification is already evident to those who know what has been accomplished, and is gradually increasing.

As to the ballot, we believe with Mr. Page also, that ignorance and worthlessness should be eliminated for both races, "and henceforth the law should be administered honestly, bravely and impartially." It is suggested that "a reasonably limited number of representative Southern men might meet a reasonable number of those colored men of the South who are more familiar with actual conditions there, and that these in a spirit of kindness and justice might try to find some common ground upon which both shall stand and formulate some common measures as to which both sides shall agree and which both shall advocate." We would second that motion.

As to education, if we understand Mr. Page, he is in thorough accord with us, and with what we are doing. We quote: "A few plain principles may be stated. He [the Negro] should be taught that education consists of something more than a mere ability to read and write and speak; that education includes moral elevation as well as intellectual development; that religion includes morality, and is more than emotional excitement. He should be taught that one of the strongest elements in racial development is purity of family life; he should be taught that the duties of citizenship are much more than the ability to cast a ballot, or even to hold an office; that elevation to superiority among the people of his own race is of far greater moment to him at this time than external equality with another race, and that true superiority is founded on character. He should be taught to become self-sustaining, self-reliant, and self-respecting. It might seem that the true principle should be elementary education for all, including in the term "industrial education," and special, that is, higher education of a proper kind for the special individuals who may give proof of their fitness to receive and profit by it. A college education should be the final reward and prize only of those who have proven themselves capable of appreciating it and who have given

promise of being able to use it for the public good. Finally, and as the only sound foundation for the whole system of education, the Negro must be taught the great elementary truths of morality and duty. Until then, he is fighting not the white race, but a law of nature, universal and inexorable—that races rise or fall according to their character.”

This also is sound doctrine, which by precept and example has been these long years—and now is—the theory and practice of the American Missionary Association. When one arrives thus, it is not so much matter how he gets there; whether by the narrow way of belief in race inferiority or the broader gauge of equal chance for all who will take it. Mr. Page is correct when he says the problem which he is discussing is “one of the most vital and pressing which has ever confronted a people; a question grave enough in the present and likely to become stupendous in the future. As those who love our common country and our fellowmen we are glad when gentlemen like Mr. Page give their thoughts to the welfare of both. It might not be altogether agreeable to the accomplished author to find himself in his ultimate conclusion squarely upon the platform of A. M. A. principles and practices. But this is what we have been saying and doing for forty years.

Mr. Page thinks that Northern teachers may have led their pupils to feel unfriendly to the Southern white people. One who has visited the schools of the colored people for a score of continuous years knows how mistaken this supposition—or suspicion—is. Quite to the contrary, the teachers have been ostracized when they have been seeking to prove, and would have been glad to prove, their friendliness and appreciation of social difficulties.

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### RELIGIOUS LIFE OF TOUGALOO.

The principal objects of the education of to-day are to train the students industrially, intellectually, morally and Christianly. The education that fails to develop students along these special lines comes short of preparing them for the highest usefulness.

One of the advancements of the twentieth century hoped for, is progress in the development of Christian character.

The education of the youth of to-day has not reached its highest helpfulness, unless they are taught that culture must be used in the service of God by serving one's fellows in deeds of charity and kindness.

Tougaloo University is Christian in its work and purpose. The students who attend it are given the opportunities of developing along





CHAPEL OF TOUGALOO UNIVERSITY.

all lines, and special stress is put upon their Christian training. The Bible is studied daily in each grade. And one can not help but get a very good knowledge of the Bible that will serve as a guide for useful service. Church services are edifying and spiritually uplifting. The general and class prayer meetings add much to the Christian growth of the school. The class prayer meetings are always conducted by one of the instructors and are very helpful to the students. The Sabbath School, Christian literature that the students have access to, the other religious societies and general religious tendencies, help to make Tougaloo an advantageous place for growth of Christian character.

The young Men's and Young Women's Christian Associations' general work is that of helpfulness in the religious life of the school. The older students who are members of these organizations use their Christian influence in persuading new students to become members and those who have not accepted Christ to be Christians. These societies hold their meetings every Sabbath.

If there is any university where young people are given the opportunity of developing a strong Christian character it is at Tougaloo.

E. F. C.



FIRST CONGREGATIONAL CHURCH CHATTANOOGA, TENN.

**DEDICATION.**

It pleases us to call attention to the formal dedication of the new First Congregational Church in Chattanooga, of which Rev. Joseph E. Smith is pastor. In a former magazine it was mentioned that Pastor Smith was born a slave, and that he had the novel experience of having been sold on the auction-block three times in one day, bringing an advance each time upon the previous price. This was prophetic of future advances. A graduate of Atlanta University, Mr. Smith has as a pastor made an excellent record in Chattanooga. When he took charge of his church in 1879 he found less than a score of members.



The Year Book now gives 218. The tasteful church, the picture of which we give, was built mostly by Negro mechanics and laborers, and is all paid for. Organized by the American Missionary Association with fourteen members, it has been self-supporting now about fourteen years.

At the dedication no color lines were observed and white and black participated in the dedication exercises. The *Chattanooga Times*, in a comment, says that Pastor Smith "occupies to a high degree the confidence and esteem of the people of both races, his influence has been salutary and his congregation numbers on its rolls many of the most prosperous, conservative and educated Negroes of the city, and that he and his people should receive the cordial and approving commendation of all their fellow-citizens, white and black, for the good deeds they have done in the community."

### THE KIND OF WORK OUR CONGREGATIONAL CHURCHES IN THE SOUTH ARE DOING.

REV. J. E. SMITH, CHATTANOOGA, TENN.

The philanthropic North, thirty-eight years ago, through its wise and faithful servant, the American Missionary Association, began the difficult work in the South of teaching a race how to live. They came to us when everything was in the rough, when the spirit of man was bitter toward his weaker brother, when the colored people, just out of slavery, were running loose in the public roads, knowing not where to go nor what to do in the dark without a friendly guide. Then these good people came to us, to show us the way and how to travel in it.

It was an awful time, and the importance of their coming we can never tell. They came with the highest ideals, but could only take hold of us where the demoralizing effects of slavery left us and work to make the best man possible out of the plastic clay God, in His providence, had put into their hands.



REV. J. E. SMITH.

While the schools and the churches were, and are, the great agencies used by these servants of God, yet the greater and most effectual agency was, and is still, their godly lives among us.

How wisely and well they wrought may be, to some extent, determined by the value of the kind of work our Congregational churches in the South are doing. These churches are some of the first-fruits of the schools and are composed of young people, almost all of whom can read and write and are our most intelligent, thrifty and progressive people.

These churches teach that the religion of Jesus Christ is not emotionalism and excitement, but is a radical change of heart wrought by the power and grace of God, and lives in daily life and does not depend on what a man professes to be, but on what he really is; that Christianity is not exclusive, but is friendly and fraternal, so that he who has it must impart it to others, hence missions, home and foreign.

The members of these churches are, usually, thoughtful, conservative and safe. Their influence is invariably on the side of law and order. They are industrious, economical, accumulative taxpayers, and are usually the originators and safe leaders of the different and successful business enterprises among our people. They teach that true wisdom and insured safety is to "touch not, taste not, handle not the intoxicating cup." This teaching, thirty-five years ago, resulted in organizing a temperance society, "Band of Hope," in connection with the First Congregational Sunday-school at Chattanooga, as a means of imparting to the young people ideas of sobriety, economy and high moral character. Its pledge, "I hereby solemnly pledge myself to abstain from all intoxicating drinks, including beer, wine and cider, as a beverage, from the use of tobacco in every form and from all profanity." Boys and girls take this pledge at the age of seven years and grow up under its influence. With a few exceptions only, the present members of the church are faithful members of this Band of Hope and have never learned the bad habit of drinking, tobacco using, or profanity. This prevents many family troubles and church troubles and, making sober families, church members and sober citizens, saves money for better things. Each member pays to the Band ten cents per month and receives one dollar and a half per week when sick, and the same amount goes toward the burial expenses in case of death. This Band contributed eight hundred dollars in cash to the building fund of our new church and loaned it thirteen hundred dollars. It has now capitalized about seven thousand dollars. Take care of the dimes and the dollars will take care of themselves.

These are some of the visible effects of the ideas and life of the



church which enabled it about twelve years ago, of its own free choice, to raise the flag of self-support, and paved the way in due time to build and almost pay for the beautiful house in which we now worship.

Our Congregational churches in the South stand for the home and family, and teach that marriage is a divine institution, and that no race can rise in the scale of true civilization without a well-ordered family life at its base. Our churches have in them many interesting families, living in their own beautiful Christian homes. The strength and worth of a building cannot be judged by looking at the bats and sparrows flying around it, but by its walls, the character of the work as brick by brick and stone by stone the wall rises. The Negro in this country, encouraged by his friends, is rearing a building. He is building walls of character in his family, his church, his school, his business, his citizenship. He who would know the value of his work must not judge by the idle ones he may see gadding about the railroad stations, the liquor saloons and places of amusement, but must see the living, growing walls of true character rising in beautiful proportions among us.

### THE WORK OF THE A. M. A. IN ALBANY, GA.

MISS PATTIE DAWSON, A GRADUATE OF THE SCHOOL IN 1901.



MISS PATTIE DAWSON.

Before 1893, Albany's educational institutions consisted of one ungraded public school of a very low standard and one small private school. The teachers in this section had taken no sufficient course of study to prepare them for their work. Their one aim in teaching seemed to be the gaining of their pay rather than the imparting of knowledge and the uplifting of the people. Patrons as well as teachers seemed content with their condition.

In the year 1893, the American Missionary Association remodeled the old school building, which for some years had been surrendered, and took it again under its care. Albany had come into the public eye, and as this was called an A. M. A. school (though not under its care) the impression was bad. A very creditable four-room school building took the place of the



MR. J. L. MURRAY.

one-room "old red schoolhouse." Trees and flowers were planted and soon things presented a pleasing appearance. Mr. T. S. Inborden, a graduate of Fisk University, and a corps of four teachers were engaged and entered upon their work. The work made rapid progress.

After a few years of exceptionally successful development of the school, Mr. Inborden was transferred to the new school at Enfield, N. C., and was succeeded by Mr. J. L. Murray, likewise a graduate of Fisk University. The school has continued to grow until now, and with another rebuilding, what was once a four-room building is a handsome two-story, thoroughly furnished structure.

The grounds are beautiful and the atmosphere around it is that of refinement. It has been and is a great object-lesson to the people.

The American Missionary Association has done great good through this school. It is worthy of mention that of the many graduates sent out, not one in character or life has discredited the school or the Association. Three are pursuing courses in medical schools, one is studying law, seven are teaching, and six are members of college classes in Fisk University, Atlanta University and Talladega College. This school has been the means also of creating higher ideals of education and of service and of kindling a spirit of progressiveness and a desire for higher living in its true sense. The horizon of the work is broadening. The pupils are learning to help themselves. They very often contribute small sums for the beautifying of their classrooms, and in other ways they are beginning to feel the truth that "It is more blessed to give than to receive." To show how the children are learning in this way, I will tell you how one little girl earned her offering for those poorer than herself. On going home from school she asked her mother for a nickel to give to the poor. Her mother did not have one to spare. Disappointed, she ran out to join her playmates, but just as she reached the gate an old man passed by who dropped a tobacco plug. Calling to him, she told him that he had lost some-



thing. He answered she "could have it." Picking up the tag with delight she made for the nearest grocery and soon returned with her little face beaming with joy over the fact that she had earned an apple to give to the poor."

The Albany Normal School is highly appreciated by the best white people of the community and Professor Murray, who for ten years has been the principal, is to be congratulated on their friendly spirit.

One old lady, between seventy-five and eighty-five, has walked seven miles in coming and returning in order to be present at church ser-



ALBANY, GA., NORMAL SCHOOL.

vices. Once a man took his wife in a wheelbarrow and wheeled her nearly half a mile because she had been sick and was not strong enough to walk that distance. "You do not know how we have enjoyed this," said one Christian lady to me at the close of a service where there had not been any preaching, I think, for years. I put Ralph Connor's 'Black Rock' into one logging camp, and when I went again I was told that every man in the camp had read it except one, and he was a newcomer and was then reading it. There were near a hundred men in the camp. I now want to put his 'Man from Glengary' into a number of the camps as soon as I can get the money to buy them. Besides preaching, I often send *Christian Herald*s

into the camps. Two or three persons in the East are sending them to me for this purpose after they have read them. Being large, pictorial, I am sure the men will read them better than any other religious paper of which I know. People from Seattle have sent me a large number of magazines, such as *McClure's*, *Scribner's*, *Harper's*, etc., which I also send or carry to the camps. I have received very hearty thanks for these. Into them I generally put an illustrated temperance and gospel tract or paper. I also send to the children on the Canal, who never can attend a Sunday-school, sixty or seventy-five Sabbath-school papers a month when I cannot go where they live; and I cannot get around to all these places once a month by any means. I have paid for some of these, but a large number of them have been sent me by various parties of those left over by different Sabbath-schools. I hear very often from these in a very grateful way. Often they are the only religious reading the children ever get.

It is a hard work, and in some respects discouraging, yet there is joy in it, joy in knowing that I am where I am needed, as the field has for many years been entirely deserted by all other ministers, and a joy which comes from the nearness of the Saviour, so that at times I cannot begin to find words to express the praise I wish to give Him for His presence and His goodness.

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**Indian Education.**  
**Supt. Reel.**

The progress made by the Indian during the past ten years has been greater than during any similar period. He has not only advanced generally in civilization, but a large number of Indians have acquired a working knowledge of various arts and industries suited to their capacity and environment, which is enabling them in a gradually increasing measure to provide for their own maintenance and that of their families.

The beneficial results of educational work among the Indians are apparent in the general improvement of their condition—mental, moral, and physical. This improvement has been specially noticeable during the past decade.

Twenty-five per cent more Indians are self-supporting now than ten years ago; more than twice as many speak enough English for ordinary purposes; comparatively few are receiving rations, and these are largely the aged, sick, and infirm. Many more Indians are tilling their land, and a much greater percentage are living industrial lives than formerly. There are no tribes wholly idle, and, in addition to farming, large numbers of Indians have found employment in the various occupations requiring manual skill or physical strength.



They are engaged in lumbering, mining, working on railroads and steamboats, digging irrigating ditches, etc., and those who have received the industrial training of the Indian schools make good carpenters, blacksmiths, painters, wheelwrights, shoemakers, etc. There has been great improvement in the manner of dress. A great many more Indians wear citizen's clothes than did in 1890, and at a number of the agencies practically all the Indians are so clothed. There are now 112,000 Indians who have adopted the white man's dress in full, and 44,000 in part; 65,000 speak the English language, 27,000 live in houses, 31,000 are church communicants, and there are 300 church buildings. It is gratifying to know that the time is not far distant when the majority of the Indians will be self-supporting and self respecting citizens.

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## For the Young People.

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### A TYPICAL STUDENT LIFE IN A. M. A. SCHOOLS.

ELLA B. NELSON, ATHENS, ALA.

You have asked me to write a sketch of my life. If it may encourage others, I take great pleasure in doing so.

A native of the State of Mississippi, born on an old plantation, I never knew my father or my mother. My mother died when I was five months old and my father soon after.

There were six of us children, the oldest only ten years of age. We had no uncles or aunts that we knew of, our parents having been brought from Virginia during slavery. When my parents were freed they remained with the people to whom they had belonged, and when my mother died she gave me to her mistress. The other children went to anyone who was willing to take them.



MISS ELLA B. NELSON.

When I was about six years old I was taken to Alabama. I was not allowed to speak to colored people. When a little girl, I used to make believe that the trees and flowers were other little girls, and I have passed many pleasant hours in talking to them. My mistress did not want me to know about books, but in spite of all precaution I learned to read and write. My first writing lessons were done with charcoal. I began by printing what I read. A little white girl on the place taught me the alphabet, but I do not remember when I learned to read. I do know that it has been one of the strongest influences in my life. I lived on in this way until I was about fifteen years of age, when I began to think about the outside world and wonder what it was like. My mistress was not kind to me, but about this time God sent a friend to me, a colored girl who in passing used to see me and seemed to like me. She would slip around to the back gate and talk with me and to her I told my troubles. She told me about school and offered me a home with her. The girl's mother was a widow, and they together had worked and bought a little home.

One day I asked my mistress why I could not go to school? She seemed perfectly amazed that I should think of such a thing, and said I was "getting high notions" into my head. Not long after this I told my mistress that I was going to leave her. Much surprised, she promised that if I would stay with her I might go to school the next year, but imagine my disappointment when the school-bell rang next October and she said she could not afford to send me to school "because it cost a dollar a month." I wept all day and made up my mind that I would leave her. I left the next day and went to stay with the colored people who had offered me a home. On the next Monday I went to Trinity School, Athens, Ala. Nobody can imagine what that first day in school was to me. I had only fifty cents and a few clothes, but it is certainly true that "God helps those who help themselves." My teachers took a great interest in me and helped me all they could; many times after school hours. I paid half of my tuition by sweeping and dusting the chapel; and by doing plain sewing I earned enough to pay my way, but my first year in school was hard. I did not give up, but studying with all my might, by the next summer was able to pass a county examination, and was fortunate enough to get a country school to teach. I wonder if anyone ever had such a feeling as I had when I tried to teach my first school. I was very young, without experience, and was about as green a specimen of a teacher as one would wish to see. Nevertheless, I knew there was one thing that never failed me, and that was prayer; so out in the woods near the schoolhouse I went, and kneeling asked God's help.



The first school I taught was in a little log cabin about ten feet by fifteen, with only one door and no windows, the seats were planks nailed to the logs around the room. I was honored by a chair and a small table. Among the pupils were boys and girls fifteen and sixteen years old who had never seen a railroad train.

In 1900, I finished the course of study at Trinity School. My teacher asked me if I would like to go to Fisk University. I thought she was only jesting, as I did not see how such a thing could be done. But God made the way plain, and in the fall of 1900, I went to Fisk at Nashville.

The five happy years I spent at Fisk were so full of good that it is impossible for me to tell what all these years meant to me. I do not think any one could come under the influence of such a noble company of teachers and not be made better. It is touching to see them sacrificing their lives and giving up their social privileges to set before the colored youth the highest ideals of life. While at Fisk I gained much from the study of the text books, and many new avenues of thought were opened up to me.

My eyes have been trained to see the beautiful in every thing about me. While things have broadened my mind, they are not to be compared with those that have broadened my soul, the mission study class, the Christian Endeavor, the King's Daughters Circle, and the many splendid lectures. It seems that there has been a continual pouring into my life of all that is beautiful.

Now I trust that I may be able to give out some of the good things that have been so lavishly bestowed upon me. These five years at Fisk have not all been easy years. Many times I have not seen just how I would be able to complete the year, but when I have been weak God has been my strength. I feel sure that I have gained that strength which comes only through struggle. I can truly say that I am glad of the struggles, for they make me appreciate everthing much more. Many times I have met with discouragements, still I feel that what I have done by the help of God, others can do. Hence I do not mind writing this little sketch, hoping that it may encourage some other boy or girl to make the most of life.

I am now teaching a public school in Tennessee. When it is finished I shall look for work elsewhere. In closing, I pray God to bless those who have helped me, and to make my life one of usefulness and service to others.

# Woman's Work.

MISS D. E. EMERSON, SECRETARY.

There is never a year of missionary work that is not packed with events of intense interest and import, but in the annual summing up only a hint can be given here and there of the richness of the year's experience. For at the close of a year interest centers upon results which of necessity are compacted and briefly stated. As we report some of these results in the field of the American Missionary Association, obtained through the co-operation of women workers, may each who had any part in gifts of time or money or toil be encouraged by what has been accomplished.

With gratitude to God and thanks to those by whom His good gifts have been made available, we report an increase in contributions for the past year through women's societies. Received from Women's State organizations \$26,931.28 and \$4,243.64 sent by local societies directly to the National treasury; \$31,174.92.

This is the largest amount ever received by the American Missionary Association in a single year through Women's Organized Work, and the gain is encouraging to us all. Yet it is not surprising. It is simply a testimony to the growing intelligence of women on missionary lines. For the field of the American Missionary Association has enlarged, and many women are alive to the fact and are striving to live up to the new responsibilities. With no diminution of need in the South, but rather a necessity to increase just the kind of work the Association has in hand for the Negro race and also the mountain people; with the work for the Chinese and Indians still urgent and pressing, there has yet been added to this large field of missions a rapidly developing work of evangelism in Porto Rico and a very important and significant work in the Hawaiian Islands, making a greatly increased demand upon the A. M. A. treasury.

Proportions in missionary work change materially with changing events. Missionary need in America is taking on great, even alarming, proportions, and intelligent women are studying the facts and situation, learning just what must be done and by what agencies. These women leaders will obtain their followers, and here is where we find the "signs of promise" for a steady, even if gradual, increase of contributions to the American Missionary Association. Clearer knowledge of the conditions that create the need must surely increase the power back of the money flow and fill the missionary treasury.

It has been a busy year in Woman's Work at the Mission Rooms. Teachers have been assigned as representatives of State organizations; field letters have been secured and thousands of copies circulated;



new leaflets have been widely distributed. In this work of informing the local societies we have been greatly helped by the active interest of State officers, whose cordial and valuable co-operation we greatly appreciate. Speakers have been found for many meetings, the Secretary of the Woman's Bureau also speaking from the viewpoint of the field. Much definite work has been assigned for contributions of varying amounts. Those who desire it may have their contributions applied in some definite way in every department of the A. M. A. field. To young people especially is the work thus made more real. Sums ranging from \$25 to \$400 are needed as shares in the support of a missionary who becomes the special representative in the field for such contributors. Sums from \$5 upward are applied to particular schools or to aid worthy students. Scholarships of \$75 to \$100 will provide for a boy or girl in a boarding institution, paying for his education as well as for his board; \$8 to \$12 a year will pay the tuition of a boy or girl in a day school. In the course of every year there are unexpected calls upon the A. M. A. treasury for objects interesting to young people, which can be named upon application. Requests come from all parts of the field for aid to the missionary work in the way of clothing, household furnishings and supplies of dried fruits and vegetables. Seven hundred and thirteen boxes of supplies have been received, and have given valuable help in the work. All contributions of clothing that will encourage to cleanliness, neatness and self-respect aid the missionaries in this phase of their missionary work.

There is a fund of information at "headquarters" in the Missionary Rooms. It can be had all the way from "The Origin of the American Missionary Association" up to the movements of the present day. It can be had in general or particular form; of schools or a school, of missionaries or one particular missionary, churches or a single church. Field letters have done much to bring home workers into touch with the missionaries, but even these need often to be supplemented with other information from headquarters in order to get the right perspective.

A newly elected president of a local society wrote recently to the Woman's Bureau a long letter of questions, adding; "I have attended our missionary meetings for some time, and now am president; and I want to become so acquainted with the work and workers that I can answer all questions satisfactorily." Perhaps it was because as a member she asked questions that she was elected president. Progressive women are asking questions.

The very best foundation for knowledge of the A. M. A. work is *The American Missionary* magazine. It is only fifty cents a year. It

is a storehouse to which to resort for good missionary material on many different subjects, and from which to obtain a "picture gallery" of mission fields. Every woman who means to know, would do well to have her own file of *The American Missionary*. *Congregational Work* also contains three pages monthly, of interesting information from the A. M. A. field.

Every year the American Missionary Association prints a pamphlet giving a list of all its schools and churches, with their location and names of missionaries connected with them, with their home addresses. This is helpful to a study of the whole field, and also in understanding the relation of particular schools and missionaries. It is a guide. Sometimes a woman's society thinks it is contributing to an A. M. A. school when it is really aiding some outside, and possibly non-supervised, work. The guide would reveal this.

In the united study of missions of foreign fields, we have this year again come to a subject that links naturally with the work of the American Missionary Association—the study of Africa. Two years ago the study of Rex Christus interested many in the study also of the Chinese in America. This year the introduction of Christus Liberator, an outline study of Africa, will, we hope, be associated with a careful, thorough study of the African in America, his race elevation, obstacles and opportunities in a Christian land.

We have already referred to the enlarged work through the addition of the Hawaiian Islands to the A. M. A. field of missions. Will every woman's society bear this in mind when making collections for the American Missionary Association? We hope every society may add to its previous offerings a portion for this field also. Special leaflets will be furnished for the study of the Hawaiian work.

The close of a year is but the opening of a new year. Without any wait or break, the work goes on with only the swift placing of the record between. Nevertheless, we begin a new record in new hope, courage and devotion, seeing plainly that in our Women's Work we can and ought yet to do larger things; that what we have accomplished is indeed but small compared to what God calls us American Christians to do for His Kingdom in America. The field forces of the American Missionary Association are already at their posts, absorbed in this great work for the Negroes, Mountaineers, Chinese and Japanese, Indians and Eskimos, Porto Ricans and Hawaiians. In one little corner of the field a missionary exclaims, "God pity the man or woman who could look into these faces and not see the possibilities." We have looked; let us look again, and answer the imploring, imperative call to give every one of these little ones his chance to become an intelligent Christian force in the Kingdom of God. The recent federation of women's State organizations should increase their influence and usefulness in raising funds for missions in America. Can we reach \$35,000 the coming year from women's societies for the work of the American Missionary Association?



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Income for November.....	\$12,121.00
Previously acknowledged.....	2,400.00
	<u>\$14,521.00</u>

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

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MAINE, \$675.11—of which from Estates,  
\$346.34.

Alfred, W. H. M. Soc., Two bbls. Goods, *for Pleasant Hill, Tenn.* Auburn, Ladies' Miss'y Soc. of High St. C., *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 9. Blue Hill, W. Aid Soc., *for S. A., Talladega Coll.*, 2.50; C. E., *for S. A., Talladega Coll.*, 1. Bristol, 9. Calais, 22.85. Cumberland Center, 13.83. Hallowell, Old South C., 25. Kennebunkport, "A Friend," 25. Portland, "A Friend," 10; "A Friend," *for Debt*, 11; Mrs. E. P. Wentworth, 5; Miss Clara Beal, 3; Miss Edith Dyer, *for Debt*, 1. Saco, Miss Mary S. Eastman's S. Class, *for Marion, Ala.*, 1.60. Scarborough, Jr. Circle of King's Daughters, 3. Skowhegan, Island Av. C., 14.36. South Brewer, Ladies' Mission Circle, 10. Waterville, 35.13. Winslow, C. E., *for S. A., Tougaloo U.*, 25. Woodfords, C. E., 5.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., \$96.50.

Alfred, *for Pleasant Hill, Tenn.*, 5. Bath, Winter St., 36. Fort Fairfield, Primary S. Class, *for Blowing Rock, N. C.*, 2.50. Houlton, 2. Interest on The Ricker Fund, 50. Riverside, Ladies, 1.

ESTATES.—Parsonsfeld, Estate of Daniel Smith, by John Bennett, Att'y, 24.67 (Reserve Legacy, 16.44), 8.23. Portland, Estate of Mary E. Barrett, 333.33. Sanford, Estate of S. W. Lovell, 4.78.

NEW HAMPSHIRE, \$2,166.22—of which  
from Estate, \$2,000.00.

Alstead Center, L. M. Soc., *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 2. Chester, 11.82. Colebrook, 10. Dover, Southern and Western Aid Societies of First C., bbl. Goods, *for Black Mountain Acad., Evans, Ky.* Goffstown, Mrs. Josephine P. Carlton, *for Emerson Inst., Mobile, Ala.*, 8. Greenland, 21.10. Lancaster, Ladies' Soc., bbl. Goods *for Moorhead, Miss.* Lyme, 50. Penacook, W. M. Soc., *for Marion, Ala.*, 6. Stewartstown, Sarah Converse, *for Building Fund Moorhead, Miss.*, 4.80. —, "H. N. W.," 25 (15 of which *for Indian Work*).

NEW HAMPSHIRE FEMALE CENT INST. and HOME MISSIONARY UNION, Miss Annie A. McFarland, Treas., \$27.50.

Lebanon, Ladies of First Cong. C., *for Trinity Sch., Athens, Ala.*, 22.50. Newport, Aux., 5.

ESTATE.—Concord, Estate of Mary C. H. Seavey, 2,000.

VERMONT, \$1,558.56—of which from  
Estates, \$1,404.32.

Benson, C., 5.15; Mrs. E. J. Kellogg, 5. Burlington, S., *for Troy, N. C.*, 10. Charlotte, C., 11.64; L. A. Soc., *for Pleasant Hill, Tenn.*, 10. Dorset, C., bbl. Goods, *for Greenwood, S. C.* Enosburg, First, 10.75. East Berkshire, 6. Franklin, 9.19. Greensboro, 8.92. Jericho, Second, 2.82. Orwell, 24.55. Shoreham, 11. Thetford, First, 16.55. Waitsfield, C., 10. Windham, 12.67.

ESTATES.—Brattleboro, Estate of S. B. Salisbury, 212.53. Burlington, Estate of Mrs. Julia Francis Hickok, 166.67. Jericho, Estate Hosea Spaulding, 16.67. Middlebury, Estate of Clarissa S. Burditt, by Orlo M. Bump, Exec., 100, less Tax, 5—95 (Reserve Legacy, 63.34), 31.66. Northfield, Estate of Mrs. Diantha J. Allen, 321.44. North Bennington, Estate of H. D. Hall, 8.34. Stowe, Estate of R. A. Savage, 66.67. Weston, Estate of Mrs. S. A. Sprague, 31.67. White River Junction, Estate of R. C. A. Latham, 548.67.

MASSACHUSETTS, \$4,471.64—of which  
from Estates, \$1,760.04.

Abington, C. E., in First C., 10. Acton, 5. Amherst, South C., 6.49. Andover, C. C. Torrey, *for Work in the Hawaiian Islands*, 10; W. M. S., bbl. Goods, *for Marion, Ala.* Arlington, "Friends," bbl. and box Goods, *for Macon, Ga.* Ashburnham, C. E., *for S. A., Talladega Coll.*, 2. Becket, S. Class in North C., *for Wilmington, N. C.*, 7. Boston, Shawmut C., 126.90; Mrs. Charlotte Fiske, *for Marshallville, Ga.*, 300; "A Friend," *for Hope Cottage, Marion, Ala.*, 10. Dorchester, "A Friend in Second C.," 5; Mrs. L. A. H.

Butler, bbl. Literature, for Williamsburg, Ky. Jamaica Plain, Central S., 23.82.

Bridgewater, C. H. Burrill, for Teachers, Home, Beach Inst., Savannah, Ga., 12.75. Brimfield, L. B. Soc., for Building Fund, Girls' Ind'l Sch., Moorhead, Miss., 5; and bbl. Goods, for Moorhead, Miss. Brookline, Lynden S., for S. A., Highland Normal Coll., Williamsburg, Ky., 25; Mrs. Theodore Lyman, for S. A., Highland Normal Coll., Williamsburg, Ky., 50. Byfield, 1. Cambridge, Pilgrim, 27.90. Chelsea, Central, 5.95. Chicopee, First S., for American Highlanders, 2.58. Cummington, Village C., 6.30. Danvers, L. B. Soc. of First C., 6.50; Maple St., 131.95 (50 of which for Piedmont Coll., Demorest, Ga.). Dedham, First C., 59.45; First S., 9.37. Douglass, Mrs. L. M. Manning, for Emerson Inst., Mobile, Ala., 10. Dudley, First, 8. Easthampton, First C., for Work in the Hawaiian Islands, 25.42. East Bridgewater, Union C., 16.47; C. E. of Union C., for Pleasant Hill, Tenn., 25. Everett, "A Friend of Missions," for Piedmont Coll., Demorest, Ga., 1. Fitchburg, Calvinistic C., 72.16; C. C. Ch., for Work among the Negroes, 6.81; Rollstone C., 16.36. Hathfield, 53.76. Haydensville, C., 11.76. Georgetown, Orthodox Memorial C., 7.96; Memorial C., package Flags, for Williamsburg, Ky. Gilbertville, Trinitarian S., for S. A., Fisk U., 50. Globe Village, Evangelical Free C., 14. Haydensville, S., for Tools for Beach Inst., Savannah, Ga., 2.91. Holbrook, Winthrop C., 34.40. Holyoke, R. E. Dickson, M.D., for Furnishing Room, Grand View, Tenn., 25; Nat'l Blank Book Co., box Blank Books, for Tongaloo U.; B. N. Norton, 10. Huntington, Second, 10. Hyde Park, Ladies' Aux. of First Cong. C., for Marshallville, Ga., 5. Lee, M. E. C., for S. A., Avery Inst., Charleston, S. C., 13. Leverett, 9.18. Leominster, C., for Work among the Negroes, 19.05. Lowell, "A Man in Lowell," 102. Ludlow Center, First C., 8. Lynn, First C., bbl. Goods, for Greenwood, S. C. Lynnfield Cent., 1.10. Mansfield, Orthodox C., 18.09. Marblehead, First C., 15.56; J. J. H. Gregory, Sixty Volumes, for Library, Avery Inst., Charleston, S. C. Marlborough, Union C., 50. Mattapoisett, 10. Maynard, Mrs. E. F. Hunt, for Building Fund, Lincoln Acad., King's Mountain, N. C., 2; "Friends," bbl. Goods, for King's Mountain, N. C. Melrose, Mrs. Sam'l Driver, package Goods, for Williamsburg, Ky. Melrose Highlands, Mr. Dickinson, for Talladega Coll., 1. Mittineague, Southworth Paper Company, case Paper, for Orange Park, Fla. Monson, 35.12. New Salem, C. E., 5. Newton, John A. Gilman, for S. A., Talladega Coll., 1. Newton Highlands, "A Friend," 50. Northampton, Mrs. Julia R. Loomis, for Building Fund, Lincoln Acad., King's Mountain, N. C., 35; "A Friend," 6. Y. L. Club, 19; Mrs. J. B. Kingsley, 40, for Marshallville, Ga. Northboro, Evan. C., 36.72; Evan. S., 3.91. North Woburn, C., 14.10; C. E. for Pleasant Hill, Tenn., 10. Palmer, Ladies' Benevolent Soc., bbl. Goods, for Williamsburg, Ky. Pittsfield, L. H. M. S. of South C., for S. A., Avery Inst., Charleston, S. C., 15. Rowley, First, 6.79. Royalston, L. M. Soc., for S. A., Brewer Normal Sch., Greenwood, S. C., 10. Salem, Tabernacle C., 1; C. K. of Tabernacle C., for Highland Normal Coll., Williamsburg, Ky., 50. Saxonsville, Ladies' Aid Soc. of Edwards C., bbl. Literature, for Williamsburg, Ky. Scotland, 5. Shirley, Ladies' Circle, bbl. Goods, for Marion, Ala. Southampton, "Friends," for Building Fund, Lincoln Acad., King's Mountain, N. C., 10. Southfield, 3.50. Springfield, North C., 50. Stockbridge, 11.25. Wakefield, 23.30. Wayland, 8.83. Webster, "A Friend," for American Highlanders, 15. Wellesley Hills, C., 58.71 (30 of which for

Piedmont Coll., Demorest, Ga.). Wenham, C., for S. A., Talladega Coll., 11. Westboro, C., for Work in the Hawaiian Islands, 10. West Medway, 18. Weymouth and East Braintree, C., for Piedmont Coll., Demorest, Ga., 31.25. Whitinsville, Village S., 170.26 (70.26 of which for Pleasant Hill Acad., Pleasant Hill, Tenn.). Worcester, Lake View C., 10; C. E. of Pilgrim C., for Piedmont Coll., Demorest, Ga., 2.50; Mrs. Ethel S. Howe, for Piedmont Coll., Demorest, Ga., 1.32; Capt. J. B. Knox, in Old South C., 25; Otis E. Putnam, for Talladega Coll., 25. — Woman's Relief Corps Dept., Patriotic Literature, for Highland Normal Coll., Williamsburg, Ky.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., \$380.00.

W. H. M. A., for Salaries, 370, and for Chinese, 10.

ESTATES. — Amherst, Estate of Eliza J. Williams, 168.37. Arlington, Estate of Maria E. Ames, 39.58. Athol, Estate of Rev. W. F. Avery, 16.67. Abington, Estate of Richard Vining, 392.94. Blandford, Estate of Harriet M. Hinsdale, 316.67. Boston, Estate of Elizabeth C. Parkhurst, 20. Brookline, Estate of Mary L. Crossett, 472.47. Eddyville, Estate of Mrs. Charlotte E. Pratt, by Gen'l Sam'l Breck, Adm'r, 1000 (Reserve Legacy, 666.66), 338.34.

#### RHODE ISLAND, \$287.04.

Central Falls, E. L. Freeman, in Cong'l C., 100, for Work in Hawaii. Providence, Union Cong'l C., 163.04 (14.54 of which for Work in Hawaii); Ladies' Aux. of Central Cong. C., for S. A., Fisk U., 10; Miss Kate E. Fradd, for S. A., Talladega Coll., 8; Arthur Griggs, through Beneficent C., for Work in the Hawaiian Islands, 1; Miss Ednah B. Hale, for Moorhead, Miss., 5.

CONNECTICUT, \$5,871.00—of which from Estates, \$3,885.59.

Berlin, Second, 44. Bridgeport, Second, 83.14; South S., 30; C. E. of South C., box Goods, for Kowaliga, Ala.; Mrs. S. E. Hopkins Warren, 1. Bristol, First, 108.68. Canaan, Pilgrim C., 20.19, for S. A., Fisk U.; "Friends in Pilgrim C.," bbl. Goods, for Thomasville, Ga. Chester, 16.02. Clinton, S., for Furnishing New Building, Tongaloo U., 25; "J. W. W.," for Grand View, Tenn., 10. Darien, C. E., for S. A., Black Mountain Acad., Evans, Ky., 10. Deep River, "Friends," box Goods, for Joppa, Ala. Franklin, 6. Glastonbury, Mrs. A. M. Goodrich, 25. Greenwich, Second, 114.09; "Friends," by Miss Sarah M. Mead, 35, for Building Fund, Lincoln Acad., King's Mountain, N. C. Hartford, Farmington Ave. C., 135.32, to const. GEO. H. STOUTON, HENRY H. GOODWIN, Mrs. J. R. GORDON and OREN H. COOMES L. M.'s; Park C., 22.56; Warburton Chapel S., 15.75. Litchfield, S., 50, for Boys' Hall, Piedmont Coll., Demorest, Ga., (20 of which from Home Dept.); Y. P. of Cong. C., for Piedmont Coll., Demorest, Ga., 75 cts. Mansfield, Second, 5.83. Meriden, First, 25.73; C. E. of First Ch., 29. Bal. to const. MISS EMMA VENTER L. M.; C. E., for Las Cabezas, Porto Rico, 1. Middlefield, 39.64. New Britain, South, for Work in the Hawaiian Islands, 77 (30 of which to const. THOMAS W. TIMBRELL L. M.). New Canaan, 12.83. New Haven, Union Service, Dwight Place and Plymouth Churches, for Work in the Hawaiian Islands, 37.10; Whatsoever Circle, King's Daughters of Plymouth C., for Table Linen, Tongaloo U., 5. New Lebanon, Milo Mead, 5. New Milford, First, for Work in the Hawaiian Islands, 41.17.

Norwich, Broadway C., *for Work in the Hawaiian Islands*, 440; "B.", *for Work in the Hawaiian Islands*, 3. Norwich Town, First S., *for Porto Rico*, 16.31. Portland, C., add'l, 2. Seymour, C., 29.69; C. E., 10. Sharon, 15.04. Simsbury, Mrs. D. B. McLean, 1. Somers, 12.27. Sound Beach, "Friends," *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 6; Dr. Smith, 5; Mrs. Swift, 1; Mrs. Hatch, 5 cts., *for Building Fund, King's Mountain, N. C.* Stafford Springs, 25.17. Suffield, First, 22.70; King's Daughters, *for Pleasant Hill, Tenn.*, 5. Taftville, 18.10. Talcottville, John G. Talcott, *for Scholarship, Piedmont Coll., Demorest, Ga.*, 5; Ruth M. Talcott, *for Scholarship, Piedmont Coll., Demorest, Ga.*, 5. Thomaston, First, 8.53. Waterbury, First S., *for Black Mountain Acad., Everts, Ky.*, 25. West Haven, First S., 10 (5 of which *for Indian M.*). Wethersfield, S., *for Pleasant Hill Tenn.*, 25. Windsor Locks, Rev. Everts W. Pond, *for Tougaloov*, 5. — "In Memory of S. P. C.", 25. — "A Friend in Connecticut," *for Blanche Kellogg Inst., Santurce, Porto Rico*, 2.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, \$229.70.

Bridgeport, South Ch. L. B. Soc., *for Thomasville, Ga.*, 49. Canaan, W. H. M. S., *for Allen Normal and Ind'l School, Thomasville, Ga.*, 26. Hartford, First Y. W. H. M. C., 75 (25 of which *for Thomasville, Ga.*, 25 *for Grand View, Tenn.*, and 25 *for Darlington, Okla.*); Mrs. Richard Seymour, *for S. A., Gregory Inst., Wilmington, N. C.*, 8. Orange, Aux., *for S. A., Thomasville, Ga.*, 41.70 (20.85 of which *for Grand View, Tenn.*, and 20.85 *for Thomasville, Ga.*). Talcottville, Mrs. Rosa J. Talcott, *for S. A., Grand View, Tenn.*, 15. Winsted, Travelers' Club of Second C., *for S. A., Darlington, Okla.*, 15.

ESTATES.—Brooklyn, Estate of M. W. Talbot, 18.37. Cheshire, Estate of Samuel Hitchcock, 333.33. Columbia, Estate of A. M. Morgan, 263.04. Cornwall, Estate of S. C. Beers, 233.34. Ellington, Estate of M. E. K. Chapman, 100. Franklin, Estate of Lydia Lathrop, 818.85. Groton, Estate of L. A. S. Amsden, 166.66. Glastonbury, Estate of F. W. Hale, 1,863.56. Greenwich, Estate of S. Merwin Mead, 88.44.

# NEW YORK, \$4,364.43.

Albany, Mrs. Ezra Stevens, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5. Brooklyn, Ch. of the Pilgrims, add'l by "A Member," 2,500 (500 of which *for Fish U.*); Mrs. Sanderson, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5. Brockport, C. E., *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5; Edgar Maynard, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5. Canaan, Four Corners, 3.65. Canandaigua, L. M. Soc., *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 17. Chenango County, "C. and O.", 221. Clifton Springs, Mrs. F. M. Eddy, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5; Mrs. S. J. Humphrey, 5; Mrs. Dill, 1, *for Building Fund, Lincoln Acad., King's Mountain, N. C.* East Bloomfield, Mrs. Eliza S. Goodwin, 5. Fairport, Mr. Dobbins, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5. Flushing, W. H. M. S., Two boxes Goods, *for Crow Agency, Mont.* Gasport, W. M. S., bbl. Goods, *for Marion, Ala.* Gloversville, First, 141.14. Groton, First, 16.15. Jamesport, 4.50. Jamestown, First, 121.50; Mrs. Charles Wade, Pkg. Goods, *for Thomasville, Ga.* Lockport, Thompson Milling Co., Ten bbls. Flour, *for Talladega Coll. Marion, "A Friend,"* 1. Moravia, First, 39.50. Middletown, W. M. S. of North C., 2.75.

Newark Valley, First C., 7.59; I. B. Prentice, 1. New York, Broadway Tabernacle, 922.78 (60 of which to const. Two Life Members); "A Friend" in Broadway Tabernacle, *for Work in the Hawaiian Islands*, 5. "A Friend" in Broadway Tabernacle, *for Work in the Hawaiian Islands*, 2; C. E. of Broadway Tabernacle, *for S. A. at Pleasant Hill, Tenn.*, 25; "A Friend," *for Extra Teacher, Grand View, Tenn.*, 50; "A Foreign Missionary," 25; "J. W. C." *for Troy, N. C.*, 10; Mrs. Caroline L. Smith, 10; "A Friend" bbl. Goods, *for Forsyth, Ga.*; "Friends," bbl. Goods, *for Thomasville, Ga.* Orient, 10. Pitcher, 4.02. Pulaski, 13.85. Richmond Hill, "Friends," bbl. Goods, *for King's Mountain, N. C.* Scarborough, Harry Blackmer, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 10. Sherburne, Ladies of Cong. Ch., box Goods, *for Talladega Coll.* Sidney, Miss May Johnson, *for Building Fund, King's Mountain, N. C.*, 1. Spencerport, L. M. Soc., *for Building Fund, King's Mountain, N. C.*, 12. Syracuse, Mrs. D. P. Rhoades, 5. Troy, Mrs. Charlotte Knight, *for Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5. Utica, Mrs. Sarah H. Mudge, 5. Warsaw, C., 23.60; "Friends in Warsaw," 15; Loyal Volunteers, box Goods, *for Grand View, Tenn.*, and box Goods, *for Jonesboro, Tenn.* West Bloomfield, "Friends," Pkg. Papers *for King's Mountain, N. C.* Westmoreland, First, 3. Wolcott, "A Friend," *for Hope Cottage, Marion, Ala.*, 7.50.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., \$82.50.

Aquebogue, W. M. S., 10. Brooklyn, Atlantic Ave. Chapel Jr. C. E., *for S. A., Lincoln Normal School, Marion, Ala.*, 6. Candor, L. M. G., *for Scholarship at Saluda, N. C.*, 10. Homer, Aux., 10.50. Lisle, — *for S. A., Fish U.*, 5. Richmond Hill, Mary and Martha Soc., *for Lamson School, Marshallville, Ga.*, 5. Sherburne, W. M. U., 21. Warsaw, Loyal Volunteers, *for S. A., Grand View Normal Inst.*, 15.

# NEW JERSEY, \$191.37.

Boonton, Miss Mary E. Kitchell *for Tougaloov*, 14. Dongan Hills, Mrs. A. E. Foote, Magazines etc., *for Joppa, Ala.* East Orange, Mrs. J. A. Hulskamper, 5; Mrs. W. H. Richards, 1, *for Macon, Ga.*; C. E. of First Ch., *for S. A., Macon, Ga.*, 4. Glen Ridge, 164.37. Montclair, C., bbl. Goods, *for Greenwood, S. C.* Newark, First C., add'l, 3.

# PENNSYLVANIA, \$249.52.

Canonsburg, "Friends," *for Lincoln Normal School, Marion, Ala.*, 64.52; "Friend," *for "Hope Cottage, Marion, Ala.*, 150; "Friends," Two bbl. Goods, *for Marion, Ala.* Philadelphia, Snyder Ave., 10; J. F. Holt, *for Work in the Hawaiian Islands*, 5; "Victoria Circle," in Central Cong. Ch., Goods, *for Joppa, Ala.* Pittsburg, "Friends," *for Hope Cottage, Marion, Ala.*, 10. Plymouth, Pilgrim S., 10.

# OHIO, \$95.71.

Andover, First C., 6.36. Columbus, Plymouth C., *for Highland Normal College, Williamsburg, Ky.*, 8. Florence, 2.50. Hiram, Miss M. G. Parsons, bbl. Goods, *for Greenwood, S. C.* Mansfield, W. M. S., bbl. Goods, *for Candor, N. C.* Oberlin, Rev. Hinds Smith, *for Emerson Inst., Mobile, Ala.*, 3.00; "Friends," *for Building Fund, King's Mountain, N. C.*, 1.35; W. H. M. S. of First C., bbl. Goods, *for Orange Park, Fla.* Twinsburg, 9.50. Wellington, First, 20. Weymouth, 1.20. Williamsfield, 12.30. York, C., 6.



WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treas., \$25.00.

Columbus, "A Friend," for *Alvinia Wright Room at Williamsburg, Ky.*, 25.

INDIANA, \$2.00.

Michigan City, German C., 2.

ILLINOIS, \$1,995.91—of which from Estate, \$1,000.00.

Amboy, 6. Aurora, New England, 38. Batavia, C. E., *Kitchen Range for Cottage at Black Mountain Acad., Evarts, Ky.*; "E. L., 75 Song Books, for *Black Mountain Acad., Evarts, Ky.* Bowmansville, 5.35. Buda, 49.20. Canton, C., 55.39; T. L. B. King, for *Black Mountain Acad., Evarts, Ky.*, 4.25. Creston, 8.76.

Chicago, South, 100.73; Union Park C., 20; Warren Ave., 13.80; Miss Mary Buhe, 2; "A Friend," for *Fisk U.*, 25; "A Friend," for *Fisk U.*, 5.

Dover, 14. Des Plaines, 12.10. Gray's Lake, 5. Gridley, 16.14. Harvey, Miss Louise G. Holmes, for *Williamsburg, Ky.*, 15. Highland, "Friends," for *Building Fund, King's Mountain, N. C.*, 5. Hinsdale, 79.15. Jacksonville, 22.37. La Grange, 58.40. Moline, 6. Naperville, Geo. W. Sinderlinger, for *Pleasant Hill, Tenn.*, 10. Neponset, 5. Oak Park, First, 15; Second C., 50; Second S., 3.38; L. G. Holley, 25; J. W. Johnston, 30 to const. Mrs. JULIA D. JOHNSTON L. M. Port Byron, C. E., 5. Sandwich, 37.75. Sterling, 22.38. Tonica, C. E., 6. Wheaton, College Ch. L. M. Soc., for *Furnishing a Room in the Cottage at Black Mountain Academy, Evarts, Ky.*, 31.55; Mrs. Kellogg, for *Building Fund, Lincoln Acad., King's Mountain N. C.*, 5. Wheaton, "Friends," box Goods, for *King's Mountain, N. C.*

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treas., \$192.47.

Blue Island, W. M. S., for *Chinese M.*, 5; C. E., 5. Chebanse, W. M. S., for *Pleasant Hill, Tenn.*, 5. Chicago, Douglass Park, W. S., for *S. A., Highland Normal Coll., Williamsburg, Ky.*, 13.35; Green St., W. M. S., 5; New England, W. M. S., 9.50; South C., M. B., for *Moorhead, Miss.*, 1.40. Dover, W. M. S., 10. Dwight, C. E., for *Pleasant Hill, Tenn.*, 10. Elgin, First C. E., for *Tillotson Coll.*, 6. Geneseo, W. M. S., 16.51. Homer, S. and Jr. C. E., 51 cts. Joy Prairie, C. E., for *Pleasant Hill, Tenn.*, 1.60. La Grange, M. Band, for *Moorhead, Miss.*, 3.60. Moline, First, W. M. S., for *S. A., Fisk U.*, 29.75. Oak Park, First, W. M. S., 8. Park Ridge, W. M. S., 1. Plainfield, W. M. S., 10. Ravenswood, W. M. S., 10. Rockford, Second, W. M. S., 31.25. Waukegan, W. M. S., 5. Winnebago, W. M. S., 5.

ESTATE.—Rockford, Estate of T. D. Robertson, 1,000.

Total for Illinois ..... \$2,005.17  
Less refunded to Carpentersville, W.  
G. of First C. .... 9.26

\$1,995.91

MICHIGAN, \$235.00.

Allegan, Miss E. G. Hickok, for *S. A., Brewer Normal Sch., Greenwood, S. C.*, 2; "A Friend," for *S. A., Brewer Normal Sch., Greenwood, S. C.*, 2. Ann Arbor, Miss Mary F. Leach, 30. Benzonia, C., for *Fisk U.*, 66. Jr. C. E., for *S. A., Fisk U.*, 5. Detroit, First, 60. Grand Blanc, First, 5.70. Grand Rapids, C. E. of Smith Mem. C., 2. Hopkins Station, 16. Kalamazoo, C. E. of Second Reformed C., Three boxes Goods, for *Thomasville, Ga.*

Olivet, 25. St. Joseph, Mrs. Bartlett, bbl. Goods, for *Pleasant Hill, Tenn.* South Haven, 15.25. Whittaker, "Little Dick," of L. H. M. Soc., 6.05, for *Macon, Ga.* Ann Arbor, H. M. S., bbl. Goods, for *Tougaloo U.*

IOWA, \$270.54.

Avoca, German C., 5. Bear Grove, 4. Cedar Rapids, First S., for *Building Fund, Girls' Ind'l Sch., Moorhead, Miss.*, 5.55; Mrs. A. B. Everett, 1, for *Building Fund, Moorhead, Miss.* Council Bluffs, First, 38.36. Cresco, 15.84. Eldora, C. McKeen Duren, for *S. A., Grand View, Tenn.*, 25. Farmington, 2.80. Grinnell, Mrs. Julia Brainard, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 2. Lawlor, 2.16. Maquoketa, Miss Mary C. Shaw, 5. New Hampton, Rev. Andrew Kern, 3. Orient, 3.65. Quasqueton, 5. Sloan, C. E., for *Blanche Kellogg Inst., Santurce, Porto Rico*, 13.96. Tabor, 20.76. Toledo, 5. Waucoma, 15.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Mrs. H. K. Edson, Treas., \$97.46.

Central City, W. M. S., 3.65, for *Pleasant Hill, Tenn.* Council Bluffs, W. M. S., for *Beach Inst., Savannah, Ga.*, 16.50. Eldora, W. M. S., 15, for *Pleasant Hill, Tenn.* Grinnell, W. M. S., 5.63, for *Pleasant Hill, Tenn.* Iowa City, W. M. S., 2, for *Pleasant Hill, Tenn.* Lyons, W. M. S., for *Beach Inst., Savannah, Ga.*, 1. McGregor, W. M. S., 17, for *Pleasant Hill, Tenn.* Salem, W. M. S., for *Beach Inst., Savannah, Ga.*, 5; W. M. S., 9, for *Pleasant Hill, Tenn.* Shenandoah, W. M. S., 2.78, for *Pleasant Hill, Tenn.* Sioux City, W. M. S., 4.90, for *Pleasant Hill, Tenn.* Whiting, W. M. S., 15, for *Pleasant Hill, Tenn.*

MINNESOTA, \$240.79.

Alexandria, 3.77. Duluth, C., 100, for *New Building, Williamsburg, Ky.*, and to const. WARD AMES, ALBERT BALDWIN and WM. S. WOODBRIDGE L. M's. Granada, C., 6.50; S., 2. Mazeppa, First C., for *Lincoln Normal Sch., Marion, Ala.*, 10. Minneapolis, Fremont Ave. C., 41; Plymouth, 27.12; Miss Rachel Holdridge, for *S. A., Lincoln Acad., King's Mountain, N. C.*, 10. St. Anthony, 20.40. Silver Lake, Free Reformed C., S., 15. Spring Valley, Julius Krouse, 5.

WISCONSIN, \$128.80.

Bloomer, "Friend," for *Building Fund, King's Mountain, N. C.*, 1.70. Clintonville, First, 6.83. Coles School House, "Friend," for *Building Fund, King's Mountain, N. C.*, 1.50. Fon-du-Lac, 52.07. Kenosha Co., Bristol and Paris C., 7. Keystone, C., for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 3.80. La Crosse, Miss Bertha Riek, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 3. Madison, Miss Lillian Beecroft, for *S. A., Talladega Coll.*, 25. Whitewater, Jr. C. E., for *S. A., Allen Normal Sch., Thomasville, Ga.*, 2; C., Four bbls. Goods, for *Thomasville, Ga.*, "A Friend in Wis.", for *Lincoln Acad., King's Mountain, N. C.*, 25.

MISSOURI, \$50.00.

Cameron, First, 15. Lamar, Mrs. Belle Blanchard Weaver, box Goods, and 5, for *Black Mountain Acad., Evarts, Ky.* Neosho, First, 30.

KANSAS, \$111.01.

Blue Rapids, L. S. D. and Adelaide Smith, 6. Centralia, 10. Ottawa, First, 10. Paola, 11.90. Sterling, T. A. Dilley, 5. Topeka, First,

20. Wellington, C. E., Two bbls. and box Goods, and 10, for *Black Mountain Acad.*, *Evarts, Ky.*

WOMAN'S HOME MISSIONARY UNION OF KANSAS, Mrs. J. P. Wahle, Treas., \$38.11.

Alma, W. M. S., 3. Emporia, 5. Paola, L. M. Soc., 10. Russell, W. M. S., for *Meridian, Miss.*, 5. Topeka, First, 15.11.

NEBRASKA, \$258.41.

Farnam, S., 1.50. Friend, German C., 9. Linwood, C., 2.75; S., 2.22. Omaha, Caleb T. Morris, for *Talladega Coll.*, 5. Pierce, C., for *Alaska M.*, 17. Santee, Former Pupils of Santee N. T. Sch., for *Laboratory, Santee Normal Training Sch.*, 48.33; W. H. M. U. of Santee, for *Santee Normal Training Sch.*, *Santee, Neb.*, 5.61.

WOMAN'S HOME MISSIONARY UNION OF NEBRASKA, Mrs. C. J. Hall, Treas., \$167.00.

W. H. M. U. of Neb., for *Santee Normal Training Sch.*, *Santee, Neb.*, 167.

NORTH DAKOTA, \$23.45.

Cooperstown, C. E., 3.45. Kulm, Gottfried Mueller, 5. Michigan City, 10. Standing Rock, Myra L. Grout, for *S. A., Santee Normal Training School, Santee, Neb.*, 5.

SOUTH DAKOTA, \$14.32.

Alcester, 7. Gothland, 2.32. Tyndale, German C., 5.

IDAHO, \$2.00.

Weiser, Jr. C. E., 2.

COLORADO, \$61.48.

Colorado Springs, Philo Carpenter Hil-dreth, 15.

WOMAN'S HOME MISSIONARY UNION OF COLORADO, Miss Isabel M. Strong, Treas., \$46.48.

W. H. M. U. of Colo., for *S. A., Santee Normal Training School, Santee, Neb.*, 46.48.

CALIFORNIA, \$28.60.

Escondido, 8.60. Highland, 15. Los Angeles, Mrs. O. S. Adams, 5.

OREGON, \$5.00.

Ione, Young Men of Cong. Ch., for *Building Fund, King's Mountain, N. C.*, 5.

NEW MEXICO, \$2.00.

San Mateo, Mabel A. Smith, 2.

WASHINGTON, \$21.00.

Aberdeen, 5. Ritzville, First German C., 5; German C., 3. Seattle, University C., 5. Tacoma, Plymouth C., 3.

KENTUCKY, \$404.00.

Goldbug, C., for *New Building at Williamsburg, Ky.*, 3. Louisville, R. D. Hill, for *New Building at Williamsburg, Ky.*, 250. Williamsburg, C., 6; Kentucky Lumber Co., for *New Building, Williamsburg, Ky.*, 100; Miss Mina Snyder, 25; Ben Snyder, 10; Julia Wilson, 10, for *New Building at Williamsburg, Ky.*

NORTH CAROLINA, \$390.26.

Biddleville, Miss Mary French, for *Building Fund, King's Mountain, N. C.*, 1. Brevard,

Hilliard Poore, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 2. Bridge-water, Mr. and Mrs. Rhynne for *Building Fund, King's Mountain N. C.*, 1. Dallas, Miss Lizzie Henry, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5. Dudley, W. M. Circle, for *Troy, N. C.*, 3.25. Enfield, Chapel Coll., for *Joseph K. Brick School*, 1.58. Exway, Middle District Assoc., by Mrs. Z. Simmons, 2. King's Mountain, James Armstrong, for *Building Fund, Lincoln Acad.*, 5; Miss Clara S. Boyd, for *Lincoln Acad.*, 5; Miss L. S. Cathcart, for *Building Fund, Lincoln Acad.*, 300; Lincoln Acad., Normal Dept., for *Building Fund*, 8.23; Commencement Day Offering, Lincoln Acad., 8; S. of Lincoln Acad., for *Building Fund*, 10; Miss Greda Rutman, for *Building Fund, Lincoln Acad.*, 15; Miss E. G. Strong, for *Building Fund, Lincoln Acad.*, 1; Titus Whitworth for *Lincoln Acad.*, 1; Miss Nettie Webb, for *Building Fund, Lincoln Acad.*, 2; "Friends," by M. M. Aldrich, for *Building Fund, Lincoln Acad.*, 2.50. Oxford, Miss Minnie Smith, for *Building Fund, King's Mountain, N. C.*, 1. Strieby, Miss Laura McLeod, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 2; Miss Coreen Wallace, for *Building Fund, King's Mountain, N. C.*, 1. Troy, Deacon Faust, 25 cts.; Angeline Wharton, 25 cts.; Sarah Pierce, 20 cts., for *Troy, N. C.* Tryon, Mr. and Mrs. John Orr, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 10. Winston, Salem, Prof. Kennedy, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 2.

SOUTH CAROLINA, \$5.00.

Charleston, M. A. Holmes, Two bbls. Apples, for *Avery Inst., Charleston, S. C.* Gaffney, Miss Violet Petty, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5.

TENNESSEE, \$11.00.

Grand View, "A Friend," for *Grand View Normal Inst.*, 10. Pleasant Hill, C., 1.

GEORGIA, \$70.65.

Atlanta, Georgia State Convention of Cong. Churches, 10; Christ Ch., Atlanta University, for *Marshallville, Ga.*, 20; C. E. of Central Ch., for *Piedmont Coll., Demorest, Ga.*, 75 cts.; Miss L. A. Pingree, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 15. Demorest, Mary S. Sutley, for *Piedmont Coll.*, 15. Savannah, W. M. Soc. of First C., 2.50. Thebes, Midway C., Lincoln Mem. Fund, 7.40.

ALABAMA, \$85.94.

Jenifer, 1. Joppa, S., for *Joppa Collegiate Inst.*, 1.19. Marion, Miss L. A. Balderston, for *New Dormitory, Marion, Ala.*, 10; Chas Davis, for *Lincoln Normal School*, 4; Patrons and Pupils of Lincoln Normal Sch., 67.75. Talladega, Pres. B. M. Nyce, for *Steam Heating Plant, Talladega Coll.*, 2; Teachers of Talladega Coll., *Papering of Five Rooms in Foster Hall*.

MISSISSIPPI, \$45.20.

Bolivar, M. S. Iverson, for *Strieby Hall, Tougaloo U.*, 5. Canton, Thomas Whiting, for *Strieby Hall, Tougaloo U.*, 4. Hattiesburg, S. T. Kelley, for *Strieby Hall, Tougaloo U.*, 1. Moorhead, S., for *Building Fund, Girls' Ind'l School*, 10.65. Mound Bayou, Prin. B. F. Ousley, for *Mound Bayou Normal Inst.*, 10; "Roosevelt Club" of Mound Bayou Normal Inst., for *Repairing Fence around the School*, 9.55. Tougaloo, Mrs. S. C. Wild, for *House Furnishing, Tougaloo U.*, 5.

## TEXAS, \$10.00.

Dallas, Central L. M. S., 5. Florence, E. Barnes, 5.

## FLORIDA, \$11.00.

Avon Park, Union Evan. Ch., 1. Daytona, Jr. C. E., for S. A., *Santee Normal Training School, Santee, Neb.*, 5. Palm Beach, Miss Alonzo McRae, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 5.

## CANADA, \$25.00.

Toronto, Dr. Haskins, for *Black Mountain Acad., Evarts, Ky.*, 25.

## ENGLAND, \$1.50.

London, Mrs. Sparks, for *Building Fund, Lincoln Acad., King's Mountain, N. C.*, 1.50.

## SUMMARY FOR NOVEMBER 1905.

Donations.....	\$14,044.17
Estates.....	10,396.29
	<hr/> \$24,440.46

## SUMMARY.

From Oct. 1st, to Nov. 30th, 1905.

Donations.....	\$26,425.28
Estates.....	10,415.29
Total Receipts, Two Months .....	\$36,840.57
Total Expenditures, Two Months to Nov. 30th.....	\$52,718.87
Debt Balance on Current Year.....	\$15,878.30

## FOR THE AMERICAN MISSIONARY.

Subscriptions for November.....	\$22.45
Previously acknowledged.....	16.57
	<hr/> \$39.02

H. W. HUBBARD, Treasurer,  
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# American Missionary Association.

## EDUCATIONAL WORK IN THE SOUTH.

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**Normal and Graded Schools.**—**ALA.:** Athens, Trinity School. Florence, Burrell Normal School. Fort Davis, Cotton Valley School. Kowaliga, Academic and Industrial School. Marion, Lincoln Normal School. Mobile, Emerson Institute. Nixburg, Cotton Grove Industrial Academy. Joppa, Normal and Industrial Collegiate Institute. Nat, Green Academy. **ARK.:** Helena, Helena Normal School. **FLA.:** Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. **GA.:** Albany, Albany Normal School. Athens, Knox Institute. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. **KY.:** Lexington, Chandler Normal School. Everts, Black Mountain Academy. Williamsburg, Highland Normal College, **LA.:** Jennings, Jennings Industrial Academy. **MISS.:** Clinton, Mt. Hermon Seminary. Meridian, Lincoln School. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. **N. C.:** Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. Hillsboro, King's Mountain, Lincoln Academy. Lawndale, Clarkson Industrial and Douglass Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Blowing Rock, Skyland Institute. Saluda, Saluda Seminary. Whittier, Whittier High School. **S. C.:** Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. **TENN.:** Jonesboro, Warner Institute. Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. **VA.:** Cappahosic, Gloucester School.

**Common Schools.**—**GA.:** Andersonville, Coe, Duncanville, Endicott, Eureka-Hagan, Hagan-Bethel, Marietta, Pringle, Riggton, Rutland, Swainsboro, Thrift, Trinity. **N. C.:** Candor, Dockery's Store, Dry Creek, Exway, High Point, Mt. Gilead.

## CHURCH WORK.

**Number of Churches.**—Alabama, 20; Arkansas, 1; District of Columbia, 3; Florida, 1; Georgia, 30; Indian Territory, 1; Kentucky, 21; Louisiana, 17; Mississippi, 5; North Carolina, 55; Oklahoma, 3; South Carolina, 5; Tennessee, 34; Texas, 10; Porto Rico, 4.

## INDIAN MISSIONS.

**Educational Work.**—**NEB.:** Santee Normal.

**Churches and Stations.**—Santee Agency, 3; Cheyenne River Reservation, 14; Standing Rock, Fort Yates District, 6; Standing Rock, Grand River District, 9; Fort Berthold Agency, 9; Rosebud Reservation, 6; Arapaho and Cheyenne; Skokomish, 16; Crow Agency, 3; Cape Prince of Wales, Alaska.

## CHINESE AND JAPANESE.

**California Chinese Missions.**—Berkeley, Fresno, Los Angeles (3), Marysville, Oakland, Oroville, Pasadena (2), Riverside, Sacramento, San Bernardino, San Diego, San Francisco (4), First Chinese Congregational Church, Santa Barbara, Ventura.

**Hawaiian Evangelical Association.**—Hawaii, Kealakekua, Kukuiahaele; Kauai, Waimea; Maui, Paia, Puanene, Wailuku; Oahu, Honolulu.

## PORTO RICO, W. I.

**Educational Work.**—Santurce, San Juan, 5 teachers.

**Church and Mission Work.**—Fajardo and Out-Stations, Humacao and Out-Stations, Juncos and Out-Stations, Yabucoa and Out-stations, Las Cabezas.



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